



HOLINESS TO THE LORD

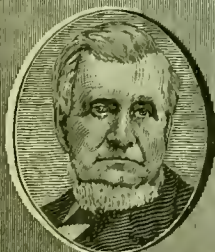
THE

JUVENILE INSTRUCTOR

AND
ILLUSTRATED
MAGAZINE

Published Semi Monthly
Designed Expressly for the
Education & Elevation
of the Young

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GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.

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RUPTURE.

SALT LAKE CITY, August 5th, 1896.

To Whom it may Concern:

This is to certify, that I, Joseph Warburton, being a sufferer for more than 30 years with hernia, after using several different kinds of trusses I only received temporary relief. About eight years ago I underwent an operation; the doctor using the knife, I only received relief for the time being. On June 20th, 1896, I received my first treatment from Dr. A. M. Browne, of the Fidelity Rupture Cure Co. After receiving my first treatment he fitted a truss on my body, which I wore day and night, receiving six treatments in five weeks. On July 25th, I received a certificate from Dr. A. M. Browne, being completely cured. While receiving treatment I attended to my business and daily occupation. I have discarded my truss, which is the first time in 30 years, and I feel that I am permanently cured.

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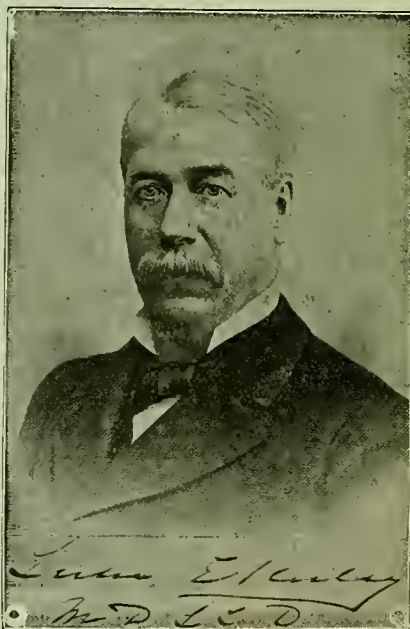
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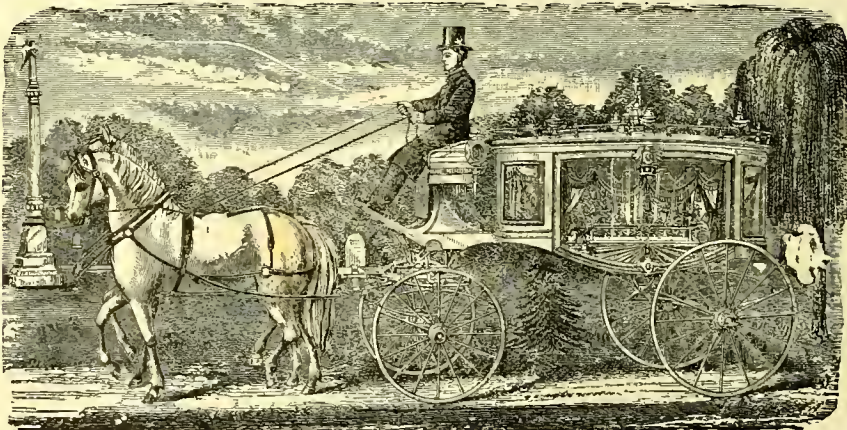
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"At last, when I got so bad that I had to do something, I consulted Doctor Shores, who pronounced me suffering from deep seated catarrh of the head, throat and stomach, and also said there were several other complications caused from the same disease.

"I felt confident that he was right, and began his treatment, and although I am an old lady—67 years of age, and have suffered so long, still I began to feel better from the first day, and now I am steadily improving—getting better every day, and can thank God for my improved health. I know it is only a matter of a short time until I am perfectly cured.

"I feel like singing the praises of Dr. Shores until every resident of Utah joined in the chorus. He is certainly doing a grand work for the people, and his charges are trifles compared with the immense good done,

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VOL. XXXI.

SALT LAKE CITY, SEPTEMBER 1, 1896.

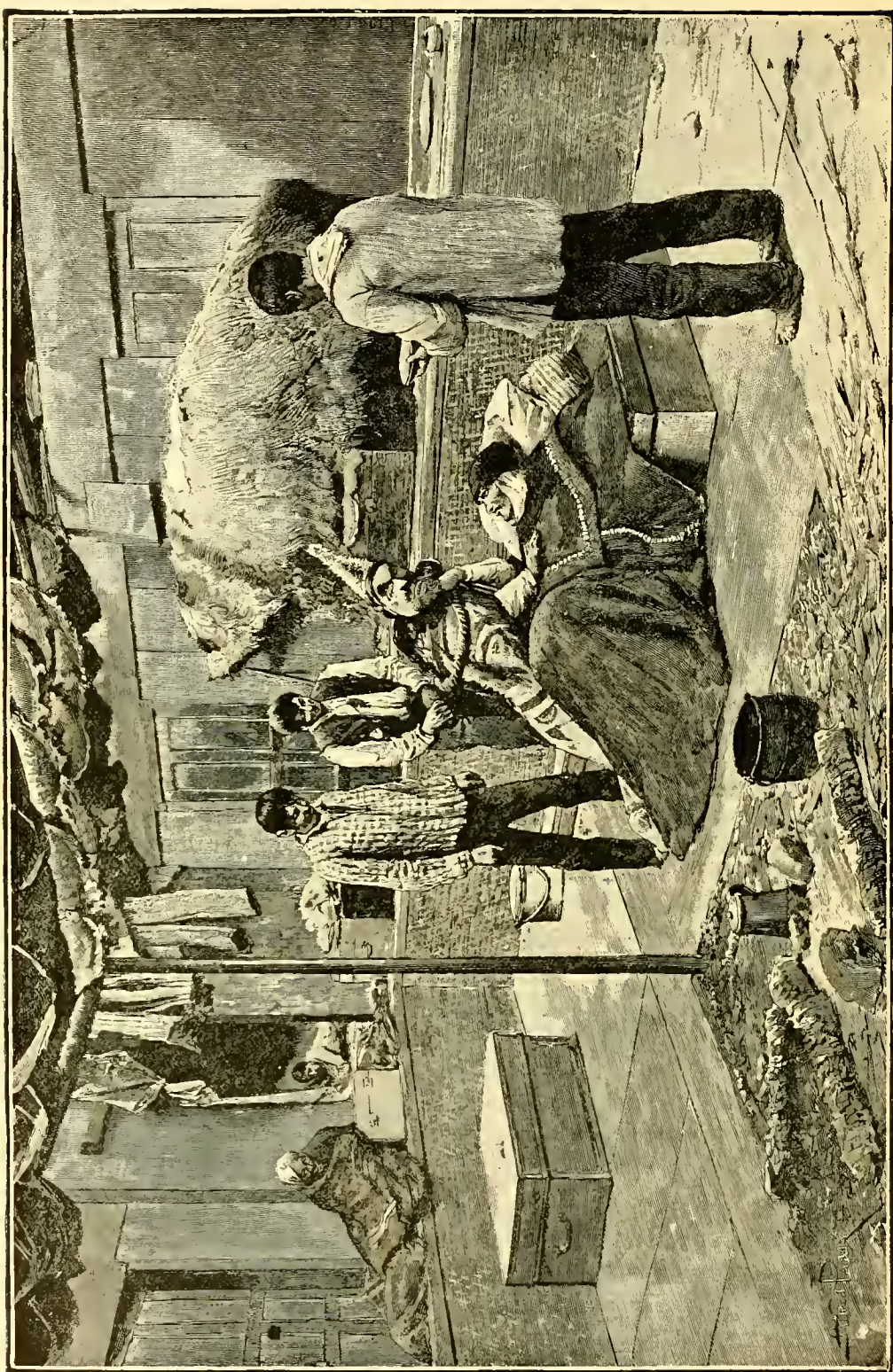
No. 17.

POLAR EXPLORATIONS.

To think that on the earth upon which we live there are vast areas still unknown to civilized nations, makes one feel that man is but an insignificant being to have so slight a knowledge of the divine works of his Maker. There has been a great deal of interest manifested in exploring the regions of the earth's surface enclosed in the Arctic and Antarctic circles. The fact that these parts have as yet remained undiscovered only adds to the interest. For centuries the nations have endeavored to explore these unknown regions. As early as the time of Alfred the Great we have records of these endeavors, and during the ninth century some Irish monks started out on a northern journey with the hope of finding a new land. Although these expeditions have all failed in the one great object, that of exploring the Palaeocrystic sea, supposed to be enclosed by the Arctic circle, they have gained much in the way of scientific knowledge that is useful to the world. Nearly all civilized countries have interested themselves in this work, but the English and Scandinavian nations have been the most energetic and successful.

One of the most noted and the most disastrous of these expeditions was that undertaken by Lieutenant Franklin, of England, during the present century.

In 1818 he started out of his own accord, with the two vessels, *Trent* and *Dorothea*, but was unsuccessful. The *Dorothea* was stranded and disabled, so he was obliged to return home. But in June of the following year, the scientists of England, having become very much interested in the idea because of the valuable information received from Franklin of the Polar regions, fitted him out to make an expedition for the benefit of the scientific world. During the voyage many of the crew perished; the survivors traveled over 5,550 miles, and endured great privation and fatigue; but the result was more satisfactory than that of the former trip, and Franklin was knighted and received other great honors for his services. In 1845 he accepted the command of the two ships *Erebus* and *Terror*, to discover the great north-west passage. This was the fateful voyage. The vessels were stocked with provisions sufficient for a three years' journey, and all the crew, consisting of 134 souls, were full of life and hope. So much interest had been aroused and such great respect was felt for Franklin that he had volunteers from all classes of society to assist him in his undertaking. Until the three years had passed no great anxiety was felt for their welfare, but after that time, when no news came,



searchers were sent out, and upon their return with no tidings, the country became thoroughly alarmed. Relief parties were immediately sent to discover and assist them if they were found. Not only his own country but every civilized nation aided in the search for Franklin. His noble wife spent her entire fortune in her efforts to find her husband, but until 1850 no trace was found. Four years later an expedition under Dr. Rae discovered enough to prove the death of the entire party. He was told by the Eskimo that in 1850 forty white men had been seen dragging boats over the northern coast of King William's Island, and that shortly afterward the bodies had all been found. They had perished from cold and famine. Many articles belonging to the party were obtained from the natives. Lady Franklin was not yet satisfied, and with the assistance of her many friends and sympathizers, she made one last effort. A party under Captain McClintock in the *Fox* started out in 1857. It was a most hazardous and painful journey, but proved to be more successful than any of the previous ones. Many relics were found, the most important and precious being the journals and records of the voyage, some of them dated three years after their departure from home. The following taken from the journal of Captain Fitzjames tells the painful story briefly and concisely:

"April 25th, 1848. H. M. ships *Terror* and *Erebus* were deserted on 22nd April, five leagues N. N. W. of this, having been beset since 12th September, 1846. The officers and crews, consisting of 105 souls, under the command of Captain F. R. M. Crozier, landed here in lat., 69° 37' 42" N., long. 98° 41' W. Sir John

Franklin died 11th June, 1847; and the total loss by deaths in the expedition has been to this date 9 officers and 15 men."

The memory of Sir John Franklin will be ever cherished by all nations as one of the bravest and best of naval heroes. Statues are erected to his honor, and his fame will never die.

The first great interest in Polar expeditions felt by the American people was caused by the search for Franklin. In 1850 the celebrated Grinnell expedition started out, with Elisha Kent Kane as surgeon, naturalist, and historian. After his return Kane published a work entitled "The U. S. Grinnell Expedition in Search of Sir John Franklin," which was read with so much interest. The search being unsuccessful, Kane tried to obtain aid from the government to assist him in making another trip, and failing in this, he gave lectures and solicited subscriptions to help him in the work. His efforts were humane and disinterested, but as his health was very poor his endeavors were extremely difficult. He succeeded at last, however, and in this journey obtained a great amount of useful knowledge.

The search for Franklin resulted in many important discoveries, at least 7,000 miles of new coast line being traced out, and a great area of unknown country explored. From 1850-1854 McClure discovered the great northwest passage, which had so long been a source of interest and speculation to the commercial as well as to the scientific world. The Hudson Bay Company traced out the northern coast of America. In September, 1855, an American whaler rescued the English ship *Resolute* which had been abandoned in May 1854 during the search

for Franklin. She had drifted nearly a thousand miles. She was returned to the English. The highest latitude ever reached was gained by the English vessel *Alert*, which also traced three hundred miles of new coast line. Mecham, in his celebrated expedition, made the fastest time of which we have any record in Arctic travel, $23\frac{1}{2}$ miles per day.

It would be impossible in this article to give the details of the many Polar explorations, or to even mention all the men who have risked their lives and fortunes in them. It has been claimed by some that Franklin met with foul play by the Eskimo, but what reason anyone has for supposing such a thing is unknown, as these people, from the reports of all returned explorers, are kind and hospitable.

The inhabitants of Greenland and other Polar countries are found exclusively along the coasts, as they subsist mainly upon the animal life found in the water. But very little is known of the interior of Greenland. It is believed to be one immense glacier. It is impossible to explore it, because the vast area of ice is in constant motion, and has mighty chasms and crevices upon its surface. The temperature of Greenland depends to a great extent upon the winds, because of the icy currents on the west and the warm Gulf Stream on the east. The country is called the mother of icebergs, and thousands are sent down into the Atlantic every year. The varieties of animal life are numerous. In one American expedition 522 reindeer were captured.

In Paris, in the year 1891, an idea was advanced to explore these regions in balloons, but was found to be impracticable, as the snows which fall so

heavily during all seasons of the year would undoubtedly weigh them down, and the frosts upon the ropes and riggings would prevent their being used to good advantage. The darkness and heavy mists would compel the explorers to rely entirely upon the stars for guides, and there were too few proficient in the science of astronomy to undertake the enterprise. The circular winds which are believed to blow vigorously around the poles would drive them from their course. The idea was abandoned.

It was due to the suggestion of Lieutenant Heyprecht that an international system of signal stations for observation and relief was adopted. The initial movement of the Americans in this matter was made in 1882, under Greely.

Still less is known of the south Polar regions than of those at the north. Captain Cook is perhaps the most noted of the south Polar explorers. In his travels he discovered the Sandwich, Willis, Pickersgill and Georgia Islands. He was forced to abandon his endeavor to discover an unknown continent, supposed to lie at the southern extremity of the earth by the mighty icebergs which crowded in his way. He counted ninety-seven at one time, stretching across the horizon like a great chain of mountains.

The interest in these explorations is growing continually, and men are resolved that sooner or later they will have a knowledge of the millions of acres of the earth's surface still unknown. No doubt they will have this knowledge, but it will be in God's own due time. He seems to have an object in keeping mankind in ignorance, otherwise some of the hundreds of explorations would surely have been successful.

HORATIUS.

SOME years ago, it was my fortune to be a member of a surveying party. I was the one privileged member—privileged to use my time as I pleased, because I was the guest of the engineer in charge.

At the time of which I write, our camp was located in the Black Hills, some miles to the south of the North Platte River.

When the men were ready for a change of diet from so much beef and antelope, it was my custom to take a man, with several pack horses, and put in my spare time hunting deer.

The large, black-tailed deer were plentiful in the summer and fall among the timbered gulches along the backbone of the range. They furnished excellent sport for the hunter, and a welcome variety in our rough bill of fare—the more so because of the difficulty in getting at them.

One breezy morning in October, leaving my man with the horses among the foot hills, I climbed toward the summit of the range, intent on having venison steak for supper. The wind, however, was at my back, and though I "jumped" deer frequently, they each had my scent before I got within good shooting distance. Bucks, does, and fawns, alike broke from the cover of quaking asp or spruce, and sped away over the nearest spurs. My brown and juicy venison steaks began to resolve themselves into a very dim vision in a very dim future. Presently I gained the crest of the range and crossed over to the south slope, hoping to surprise some antlered monarch sunning himself on that side. Whether I secured game or not, the view alone, I told myself, was worth the climb. Before me lay a great valley, rolling in grand undulations from the

foot of the range upon which I stood, until it met another barrier of hills some thirty miles away. This great fertile stretch was dotted here and there by the irrigated fields of ranches and hay farms. Viewed from that great height, the square plats of fenced land looked like some giant's checker-board, while the ranch buildings were dwarfed to the size of doll-houses.

For a time I stood enjoying this magnificent prospect, and then I commenced to descend into the valley, for there is little use in attempting to get a shot at black-tail or antelope except by working up on them from below. About half-way down the mountain, however, I started a young buck on the edge of a shallow gulch and brought him down with a shot at close range as he endeavored to dash by me.

After dressing him in readiness for the pack-animals, I traveled down to the valley and shortly came to a barb-wire fence enclosing an irrigated hay-field, which cut off all hope of finding any more game in that direction. I noticed a log house and some out buildings standing near a creek bank about half a mile below.

Glancing about me, hardly knowing which way to turn next, I noticed a gulch opening into the valley a few hundred yards above me, and I concluded to explore it. As I turned my eye fell upon an object inside the fence, which caused me to drop down and flatten out, with every instinct of the hunter on the alert.

What I saw was a big buck mounting the bank of the creek, where he had probably been slaking his thirst. He was a black-tail with an immense spread of antlers, and I judged him to be a three hundred pounder at the least. He moved along the fence toward me in the

most accommodating manner, stopping occasionally to nip at the stubble or to lift his head in a vacant, unconcerned look around.

In this way he slowly advanced, swerving off a little from the line of fence, until he stood opposite my position, and presented a broadside shot at rather long range. I raised my sight for four hundred yards, took a careful aim, and fired, fully expecting to see the big fellow drop at the crack of the rifle. Instead of the ordinary thud of a bullet striking a solid object, I heard a distinct ping, followed by the singing of a wire. Then I saw my buck flinch, spring backward, whirl and bound away with tremendous leaps in a direct line for the ranch buildings below.

Evidently my ball had struck one of the fence wires and touched the deer in its deflected aim. But as I saw the animal driving straight down upon those ranch buildings, I did not need to wait until he had disappeared among them to know that I had fired at a tame deer, and I need not tell you that I was considerably mortified at my lack of caution. I knew, too, that notwithstanding his fine burst of speed, my bullet might have passed clear through him, or at least have inflicted a serious wound. The sudden flinch of his body at the shot had told too plainly of a hit.

After thinking the matter over for a few minutes, I determined to walk down to the house, find out what damage

I had done to the animal, and make the best amends in my power.

In ten minutes I reached the back of the house, a few steps carried me past the corner, and—behold! there stood my buck in the front yard. A boy of sixteen or so was holding him by the horns, while a sweet-faced woman with a basin of water and a cloth washed the

wound where the glancing bullet had passed through the top of his neck.

At sight of me the animal broke away from the boy and ran in among some sheep-sheds a few rods away from the house. I doffed my hat to the lady, and blundered through an apology, explaining how and why the accident had happened.

The boy stood looking at me in a sulky way, but the lady, his mother, accepted my regrets in a pleasant manner that put me at my ease immediately.

"We don't blame you, sir," she said, "for we know that wild deer and antelope are quite common in the cattle pastures. Horatius has been shot at before, though this is the first time he has been hit. But won't you sit down and rest awhile?"

She pointed to some chairs standing on the neat porch, and we settled ourselves for a chat. At that moment a pretty girl of about twelve came out of the house, and walking over to her mother seated herself on her lap.

"Mamma, how is Horatius?" she asked, looking at me in a doubtful way.

"Why do you call him Horatius?" I enquired. "Isn't that a peculiar name for a deer?"

"We don't think so. We call him Horatius because he defended the gap," the little Miss promptly replied.

"I see that I might as well commence and tell you our pet's history from the beginning," my hostess remarked with a smile.

"We purchased him from two cow-boys, who had caught him in the hills when he was only a few days old, and had brought him—a tiny, spotted fawn—into the valley. We fed him on cow's milk until he grew large enough to pick a living for himself.

"Horatius has literally grown up with

my children. He is a perfect pet, and he follows my little girl about like a dog.

"He is now seven years old, and though he is sometimes a little cross to strangers, he is always gentle with the members of my family.

"And now, Nelly," she said, turning to her daughter, "you can tell the gentleman why it is that we think more of Horatius than anything else on the ranch, not excepting the dogs and your own pony."

The girl's face lighted up in a way that convinced me the deer was a great favorite with her, and she commenced as follows:

"You wouldn't wonder at what mother says if you'd been with my brother Fred and me one day, three years ago last January. That was before mamma began to send us off to school for six months every winter. We used to frolic around in the snow a good deal those times, because mamma kept us so close at home in the summer. She was afraid the Indians, who used to come swooping around quite often, would kidnap us, so she scarcely ever let us go out of sight of the house.

"In the winter it was different, because, you know, Indians don't like to be out in cold weather. We hunted rabbits, and trapped foxes and sometimes coyotes, and slid down hill on a coaster we made by sawing off the corners of an old feed-box, and nailing seats across to keep the snow out.

"Do you see those steep, bare hills over yonder, just above the timber and below the big bluffs? If you will look again, you will notice a gulch dividing them about the center. Well, the mouth of that gulch is the spot from which we used to coast, and that's where Horatius saved our lives. Fred could tell you the same thing if he were

here; and I know he loves the deer just as much as mamma and I do.

"Horatius used to go with us when we coasted, and he'd browse around among the cedars and dig in the snow for bunch-grass while we slid down the hill. He never went far away, and he was as contented as a setting hen. When we got tired, we'd leave our old box at the foot of the hill and take turns in riding Spotty home.

"I forgot to tell you that we called him Spotty before he defended the gap. Then we changed his name to Horatius, after the Roman who held the bridge.

"Well, Horatius, he'd jog along, with either of us on him, if the other held him by one of his horns; but when he wasn't led, he always watched his chance, gave a sudden jump, and landed his rider in the snow. Then he'd stand and look at us just as sober as a judge but we could see he was laughing inside.

"We never thought of danger from wolves when we went out, though there were plenty of them—both coyotes and bigger ones as there are today. The cow-boys call the big wolves 'buffalo wolves,' but father says they are only a sort of timber wolf, although he thinks they're bigger than some he saw in Illinois when he was a boy.

"Early in January there came a big snow-fall, and after the snow had packed, Fred and I went up to the gulch with the sled. It did not take us long to plow a smooth track to the bottom of the hill, and then we had all the fun we wanted.

"We had just dragged the sled up to the top for another ride, when Fred grabbed me by the arm and pointed up the gulch.

"I looked,—and there were five big wolves loping through the snow, one

after another, and coming straight for us. We were so frightened that we stood and stared at them stupidly until they got within fifty yards of us.

"Then Fred grabbed my hand and we started to run, but before we had gone twenty steps, I stumbled and fell head-first into a snow drift, dragging Fred down with me. I tried to rise, but I couldn't; I was too badly frightened, I guess. So I just scrambled to my knees, kept my eyes tight shut, and began to pray,—expecting every second that a wolf would fasten his teeth into me.

"Pretty soon Fred—who still held my hand—cried out: 'Look, Nelly! see Spotty fight the wolves!'

"I looked and saw Horatius standing in the mouth of the gulch, facing the wolves. Just then two of them made a dash at him, and he caught the first one on his horns and threw him high into the air. The other jumped at his throat, but the deer was too quick for him. Horatius horned him down into the snow, then jumped onto him with his hoofs all in a bunch, and that wolf didn't get up any more.

"Then the others backed off a little ways and sat down on their tails, licking their chops, showing their teeth, and snarling.

"In a minute or two they got up, one after another, sauntered around in the snow a little and then charged Horatius all in a bunch. He stood waiting for them, stamping his feet and holding his head low down.

"I don't know exactly what did happen in the next few seconds, because I shut my eyes again; but Fred says that one wolf set his teeth into the deer's flank, and Horatius whirled and drove a prong of his horns into him, and hurt him so badly that he gave one yelp and

ran off, and the other three followed him. Anyway, when I opened my eyes the wolves were running away up the gulch."

"I don't wonder that you love Horatius," I remarked, when she paused. "But I never before heard of a deer that could successfully combat five wolves," I added.

"Father says it is on account of his experience at home," she replied. "You see, we used to keep four or five dogs, and sometimes they'd try to worry him; but if he could back up against the house or the barn, he'd whip them easily. That is how he learned to fight."

After a little further chat, I said good-by and returned to camp. I did not forget Horatius, however, and I have reason to believe that a fancy collar with an engraved name-plate adorns his neck today.

H. Alan Clarke.

"LET no possible loss of influence, or patronage, or gold tempt you to the doing of that which your judgment and your conscience disapprove. Better a thousand times to be slandered than to sin; nobler to spend your days in all the bitterness of unheeded struggle than become a hollow parasite, to gain a hollow friend. Worthier far to remain poor for ever, the brave and self-respecting heir of the crust and of the spring than, in another sense than Shakespeare's, to 'coin your heart,' and for the 'vile drachms' which are the hire of wrong, to 'drop your generous blood.'"

THERE lies no nobility, no dignity, in evil retort of any kind; evil is evil when returned as much as when given.

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Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, SEPTEMBER 1, 1896.

EDITORIAL THOUGHTS.

THE SWORD OF LABAN.

WE have received from a valued correspondent a question which, he states, has come up in the Theological Class in their Sunday school. The question is:

"Was the sword of Laban found in the stone box in the Hill Cumorah at the time Joseph obtained the first view of the plates; if not, where was it discovered and when?"

The Prophet Joseph in relating and describing the first visitation of the Angel Moroni to him uses the following language: "He (the angel) said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breast-plate, constituted what is called the Urim and Thummim—deposited with the plates."

And, in describing his first visit to the Hill Cumorah, Joseph says:

"Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the mes-

senger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box there were laid two stones cross-ways of the box, and on these stones lay the plates and other things with them."

Four years from this time Joseph was permitted to obtain possession of "the plates, Urim and Thummim and breast-plate;" no mention whatever is made of the sword of Laban.

The first reference to the sword of Laban that we find made in the present dispensation is found in the following revelation to Oliver Cowdery, David Whitmer, and Martin Harris, given at Fayette, Seneca County, New York, June, 1829, just previous to their viewing the plates:

"Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breastplate, *the sword of Laban*, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous *directors* which were given to Lehi."

In pursuance of this revelation, Joseph, Martin Harris, David Whitmer and Oliver Cowdery retired into the woods to obtain by fervent and humble prayer the fulfillment of this promise. Failing to receive the desired manifestation, Martin Harris withdrew, leaving the others to continue in supplication. In answer to their prayer an angel stood before them with the plates in his hands. The following language by the Prophet Joseph goes to show that the burden of their prayer was to obtain a view of the plates for the benefit of those who had not already seen them:

"An angel stood before us; in his

hands he held the plates which we had been praying for, these (David Whitmer and Martin Harris) to have a view of; and he turned over the leaves one by one, so that we could see them, etc."

The following from a sermon delivered by the late President Brigham Young at Farmington, June 17, 1877, furnishes the most authentic information we have in answer to the question of our correspondent:

"I believe I will take the liberty to tell you of another circumstance that will be as marvellous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want you to carry them to the ears of my brethren and sisters and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there were a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the Hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there the hill opened and they walked into a cave, in which there was a large and spacious room. He says he did not think at the time whether they had the light of the sun or artificial light, but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table was a pile of plates as much as two feet high; and there were altogether in this room more plates than probably many wagon loads;

they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: 'This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.' I tell you this as coming not only from Oliver Cowdery, but others who are familiar with it, and who understood it just as well as we understand coming to this meeting, enjoying the day, and by and by separate and go away, forgetting most of what was said, but remembering some things. So it is with other circumstances in life. I relate this to you and I want you to understand it. I take this liberty of referring to those things so that they will not be forgotten and lost."

CONDITION OF AFFAIRS IN FRANCE.

A CONDITION of affairs exists in France that should call forth serious attention and thorough action on the part of leading men—of all, in fact, who have influence in that nation. The decrease of marriages in France ought to excite alarm, and there is a very much larger percentage of illegitimate children there than in America. Twenty-eight per cent of Parisian children, says the *Medical Record*, are illegitimate; and out of every one hundred families thirty-three have no children, unless they are stillborn. Out of sixty thousand babes born in Paris yearly, twenty thousand are sent out to nurse, and of these thirty-eight per cent die the first year.

Is not this a terrible showing? These facts ought to startle every reflecting person in the nation, as they look to a

gradual withering of national life and strength, and in process of time a slow but sure extinction of national existence. If this condition is not remedied France cannot long remain among the first class powers of Europe.

We learn that the French people are being made fully alive to the fact that France is losing in population, and they are making some practical attempts to remedy the evil. In Paris a "Society for the Increase of the French Population" has been started. A very prominent gentleman--Dr. Bertillon--is its head. This society not only intends to show the French people their danger, but also aims to interest the Legislature in the subject. They propose to lighten the enormous taxation imposed upon the French people by reducing taxes in favor of the fathers of large families. It is said that the Minister of Finance is not much pleased with the demands of this society; yet it is asserted that nothing else will bring about the desired effect. Good fathers and mothers of large families, it is claimed, must be relieved. Those who favor this plan say, "Take off some of the taxes which weigh upon the French household, and that household will increase." The members of this society pay \$2 a year in fees. The fathers of more than three children pay only 20 cents a year after their first payment. This society means to accomplish its object by political agitation, without which nothing can be done in France. It has secured the support of 26 papers in Paris, 41 in the Provinces, and 4 in Algiers.

This is certainly a very unique method of promoting the birth of children. In keeping with this, one would think that the taxing of bachelors would be a proper proceeding. This society hopes to increase the population of France,

not only by lightening the burden of the taxpayer, but by combating the mortality among infants. Baby-farming with all its attendant evils, they assert, must be stopped in France. If all the children that see the light in France were allowed to grow up, they claim the census would make a far more favorable showing than it does. Of course, if this society expects to succeed, it must punish with severity all crimes against infant life.

THE A. F. F. LEAGUE OR THE RAID AT TINKLER'S.

(CONTINUED FROM PAGE 480.)

FRED had listened with a queer feeling of dread and apprehension as his father told his story. The tenor of the by-laws which had been stricken out of the "League" rules at his instance was still vivid in his memory; and a fear came into his heart lest he had been made the victim of a deception. True Tom's manner then had been frank enough to do away with all doubt as to sincerity; but several things that had happened since, to which Fred's confidence had not permitted him to attach wrong, in the light of this disclosure began to wear suspicious aspects. First was the fact that all the boys of the "League" except himself seldom missed a performance at the theater, often going twice to the same play, and occupying the best seats. This was decidedly unusual, as their parents had seldom allowed them money for frivolities during school-term, as late hours interfered with their work. Then, too, they had been constantly supplied with material for their games, marbles, balls, etc., some of them playing recklessly with a half-dozen choice flints that at one time

they would hardly have risked in three times as many games. In fact a number of things came crowding into Fred's remembrance, filling his mind with misgivings. And yet, the boys had certainly always accounted for their indulgence and belongings in a natural and plausible way, and there was nothing to warrant the fear that had sprung in his heart. Mingled, however, with his longing to believe his comrades innocent, was a feeling of indignation at the thought that they perhaps might have tricked him. If they were indeed the culprits in the story told by his father, the case was almost as serious for himself as for them, as he had been seen with them constantly, and was known to be a member of the League of which they were the leaders. One thing was certain—he must do himself the justice to keep out of their company till this affair and his doubts concerning it were settled.

But there was the fun they had planned for tonight! To give up that was harder than anything else, so long had they all looked forward to the "lark" that was to pay Peter for his trick. Surely there was justification enough in the case to excuse his going with the boys this one more time. And yet if his fears should prove true, would the pleasure of it all recompense him for making himself an associate of petty thieves? If they should all be seen and caught together!

Seven, eight, nine o'clock struck, and found Fred still debating the question with his conscience and better judgment.

But half an hour now to the time set for the meeting. Fred laid down the book he had vainly been trying to read and went up stairs to his room.

"Going to bed, Fred?" his mother called from the sitting-room as he went.

"I guess so," Fred answered doubtfully.

Reaching his room, he shut and locked the door and walked to the window, still wavering between longing and pride.

A clear, starlit night, cool but balmy, and neither too dark nor light for the project on hand. Just the night for a splendid lark, and nothing to hinder but—what? An ill-suspicion, founded on half-defined, unproved facts, which he had no actual cause for believing. Taking up his hat, Fred opened the window and slipped out on the roof of the back porch. It sloped to within eight or nine feet of the ground, and in a moment more Fred had dropped upon the soft earth and was speeding towards the meeting place.

* * * * *

"Don't make so much noise Fred," said Tom Reese, in a whisper, as they climbed the fence into Tinkler's field. "You'll rouse them up before our fun's begun."

"No danger of that. Peter and his wife are both deaf as posts, and wouldn't hear us if we fired a cannon under their window."

"You don't say!" Tom chuckled gleefully. "Jiminy, if we don't have fun, with everything favoring us like this, it'll be because we don't try."

"Have you thought of any particular plan?" asked Dick Gray, one of the original "Four."

"Thought of anything! What do you take me for anyway?" asked Tom contemptuously. "If I hadn't thought up a dose for Tinkler by this time, I'd resign."

"Time to tell," exclaimed the other boys in a chorus.

"Well, then, the first thing on the program is to have a drink of Tinkler's cream."

"Hoo-oo-oo-rah! Hoorah for the captain of the A. F. F. L!" choroused the boys.

"And the next thing—" said Tom, accepting the acclamation as a matter of course.

"Give us number two," said they impatiently, as Tom paused.

"Wait till we're inside and I'll announce it by example," said Tom.

They had reached the milk-house by this time, and their leader was busy pulling out the staple that secured the padlock which fastened the door. It took but a few minutes to accomplish the task, and once inside the boys lit a lantern they had brought with them, and looked around. It was a small room, with rock walls, and shelves running their entire length on each side. On these shelves were ranged a number of pans containing new milk, and cream that had been skimmed from yesterday's stock, to supply extra customers. A tempting sight it was to the boys, and they could hardly wait to begin. Tom gave them a surprise by taking from his various pockets and a small bag swung over his arm, enough tumblers to go round, and the boys chose each a pan and began to refresh himself from its rich contents.

When they had drank till they could taste no longer, they looked at Tom, curious to know what was to be the next move.

That genius did not leave them long in doubt. Taking a pan of cream that had been unmolested, he poured equal portions of it into seven pans of new milk, filling them to the brim.

"Each of you boys take one of these pans and follow me," he said. Lifting one of them himself, he led the way out of the milk-house, the others following suit.

Up the path to the edge of the orchard, through it and across the lot to the cow-yard they marched in single file, Tom leading in silence and with firm tread, and the boys bringing up the rear in wonderment as to what was to be the finale of their captain's strange move. Reaching the cow-yard, Tom marched around the barn and paused at the sty where a huge porker lay grunting audibly and solemnly. For the first time the boys caught an inkling of Tom's intention. Setting his pan down, Tom leaped over the paling into the pen.

"Hand me that pan, one of you boys," he said quietly.

"Hoo-rah! Hoo-rah for the A. F. F. L," piped the league boys again.

One by one the cans were handed over to Tom, the pig roused from porkine dreams to this amazing banquet, finishing one after another with zest and enjoyment.

When the last drop was gone, Tom commenced pulling a picket off the fence that inclosed the pen.

"What's that for?" asked Fred.

"I'm going to give his pigship a little exercise in the field."

The others at once laid hold and helped with a keen appreciation and anticipation of the fun in store for them. After they had taken off a picket apiece, Tom took his and began to prod the unhappy porker. It took but a few moments to drive him through the opening in the fence, and an instant more the boys were giving him a wild chase around the open field.

Squealing and grunting, podging clumsily ahead, or dodging sideways in frantic efforts to escape his tormentors, the pig kept the boys in high glee, their roars of laughter sounding even above the swine's discordant notes.

"Say, boys, we're making lots too much noise for this time of night," said Tom, suddenly. "If the Tinklers are deaf the neighbors ain't, and there's two at least near enough to hear. We don't want to spend the night in jail for our fun, and that's what will happen to us if we're caught at this."

His words suddenly reminded Fred of his former fears. It was not like Tom to show signs of faint-heartedness. Had he had some warning or fright to make him cautious now?

"We've gone far enough anyway, boys," Fred said with decision. "It's all right to have a little fun; but this poor swine hasn't got much breath left now, and to chase him any longer will be torture pure and simple. I move we get him back into his pen, put the pickets up, and go home."

"I fancy I see myself or any of us taking that much trouble for Tinkler," replied Tom. "What are we here for anyway? To pay old Pete out, or do chores for him? I propose to leave that pen open and let the pig go back if he can."

"Come now, Tom; that's carrying the joke too far. As far as the pans of milk were concerned, it has all been fair and square; we've only paid Pete back his own scurvy trick. But when it comes to tampering with other property, it's a different thing. We've had our revenge and lots of fun into the bargain. Don't let's spoil it all by putting ourselves in the wrong." Two of the boys seconded Fred's words; but the "Big Four" stood firm for Tom's view of the case.

"Where is the animal anyway?" demanded Tom suddenly. "While we've been blowing, he's made the most of his time and settled the case himself."

The boys commenced to look about, forgetting their argument in the interest

of hunting him up. Suddenly Dick Gray called out:

"Boys come here."

There was something curious in his tone, and the boys hastened to gather round him. He was stooping over some dark object that lay on the ground, and in a moment they all realized what had happened.

The chase over the field after the heavy milk repast had been too much for the animal, and he had rolled over in his tracks stone dead. The boys stood silently looking at the victim of their sport, their spirits quelled by the unexpected outcome of their fun. It lent a new aspect to the case, and promised consequences which they did not care to face.

As they stood talking in low tones, Tom suddenly started.

"Look out, boys! There's someone coming!"

Where they had sprung from was a mystery; but before the boys had sensed Tom's warning, a half-dozen men were upon them.

(TO BE CONTINUED.)

"WHEN the body and mind are properly fed and kept in working order, and recreation is adjusted to work, and food to effort, day by day, little need is found for a dry dock into which, at the returning voyage of each year, the shattered hulk must be hauled for repairs. This is really the great lesson of human life, so far as our physical natures are concerned—day by day our daily bread, and day by day our daily care. The maintenance of health is the adjustment in which we have marvellously the help of nature, if only we come to understand ourselves, and have our bodies under the control of our wills and conscience."

THE RESURRECTION OF THE DEAD.

CONTINUED FROM PAGE 422.

"BUT some man an will say, how are the dead raised up, and with what body do they come?" (*1. Cor. xv: 35.*)

This question had undoubtedly been put to the Apostle Paul on several occasions, and he therefore presents it himself in order to explain to the Grecian saints in the great city of Corinth that they might the better understand this particular doctrine, which was so very different from their former ideas.

The same questions are very frequently asked in our day by many reflecting men, who cannot see any consistency in what is taught by professed ministers of the Gospel with regard to God and man's relationship to Him in this life and hereafter. We, therefore, think it proper to dwell at some length upon this part of our subject, as it will lead us into many interesting details regarding the conditions which we may expect to meet hereafter, and also to find some of the causes that have placed the human family in such a variety of conditions and circumstances that we can hardly avoid asking the question, Why is man thus dealt with by a just and wise Creator? It has been the cause of much criticism by many intelligent minds, and has led large numbers of them to become unbelievers in the revealed word of God, calling themselves Free-thinkers, as it appears to them that existing facts contradict the statements of the Bible.

We will now try to answer the question, With what bodies do they come in the resurrection? But first we will endeavor to remove some of the erroneous notions believed in by the so-called orthodox Christians, as their ideas are widely different from what we find recorded in holy writ on that subject.

There are a great majority of professed believers in the Bible who think that only what they term the soul—not the body—will live beyond the grave, and that there will be no other life hereafter. This is just the same belief that those ancient Corinthians entertained, and which the Apostle Paul contended against with such vigor. He clearly points out that it upsets the very foundation of our faith and makes the Savior Himself and His apostles miserable imposters: "for if there is no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that He raised up Christ, whom He raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable; but now is Christ risen from the dead, and become the first fruit of them that slept." (*1. Cor. xv: 13-20.*)

This plain and forcible argument ought to be sufficient to convince every believer in the Bible that the learned writer of this epistle, and his fellow-apostles, did preach and urged upon the Saints in their day to believe in and hope for a real and literal resurrection of the body from the grave, and not merely the soul or spirit.

Thus there is another equally erroneous and absurd notion believed in by many millions of upright and devoted Christians, and supposed by them to be in accordance with the teachings of the Savior and His apostles with regard to the resurrection of the dead, and parti-

cularly as to the kind of body man will come forth with. They think to find support for their belief in what Jesus said to the Sadducees while He endeavored to show them their mistake and inconsistency in referring to a certain woman who had been married seven times while she lived, and using this circumstance as an argument against the resurrection. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." (*Matt. xxii: 22-3.*) From this passage of scripture they draw the conclusion that to be made as the angels of God they must be made neutral gender, or in other words, they must neither be masculine nor feminine beings in that heaven where they hope to dwell with God forever. But the Savior gave no such instruction to the Sadducees, nor to anybody else, and yet this absurd notion is believed in by millions of people who are seeking to serve God to the best of their understanding, and who die with the hope of being re-united with their departed friends and relatives in a better world than this. But what a meeting it would be! Disappointment and sorrow would confront them there instead of joy and happiness, as recognition would be impossible. The loving husband would look in vain for his dear wife and the mother of his children, and she, likewise, would never again find her noble husband and the father of her children, as she knew and loved him here on earth. Parents would never meet and recognize their beloved children, and friends would be as much strangers to each other as as if they had never met or loved each other before. Instead of his beloved wife, a man would find an-

other being with no resemblance whatever to the mother of his children and the sharer of his joys and sorrows while here on earth. According to the common notion about the angels of God, each one would be provided with a pair of large wings on his shoulders, but all would be alike, or nearly so, and as to their former affections as man and wife, parents and children, or any other kindred relationship, which formerly bound them to each other, it would all be forgotten and done away with. If, after such a change of the individual, there could possibly be a recognition of former associates, it would be cold and indifferent; as the causes that bound the families together by the strongest ties of affection here below, would exist no more. A former wife would at most, be able to recognize her earthly husband as an acquaintance from earthly life, but with no particular interest in him; in fact, he would be like her in every particular, and she would be like him, if the word "he" or "she" could properly be used in speaking of the sectarian angels, which, however, only exist in the imagination of mistaken people.

But let us pause and see if we can find any support for believing in such conditions, either in heaven or elsewhere, or the least ground upon which to build such a theory. We read in our good old Bible, that God dwells in heaven, and that He created this earth with all there is upon it, and finally—while yet in heaven—He said:

"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own

image, in the image of God created He him; male and female created He them. (*Genesis i: 26-27.*)

They were both created in the image of God, and after His likeness, male and female as God and His children were in heaven before this world was made the habitation of man, and they were, also both immortal beings when placed here upon this earth, in the garden of Eden, before the fall; for death was not in this world, as far as man was concerned—before our first parents had transgressed a certain commandment of God; death being the penalty. They were, as man and wife, in possession of eternal life then, just as much as man ever will obtain and enjoy eternal life hereafter, through the atonement of Christ, and they would have lived to this day, save for that transgression.

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; * * * therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous." (*Rom. v: 12-19.*)

Thus we find that all that was lost by the transgression of our first parents, has been atoned for by Christ, and the human family will be restored to the condition that Adam and Eve enjoyed before the fall, but will be held responsible for their own acts.

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." (*Matt. xvi: 27.*)

The dead will consequently be resurrected as the same identical men and women that they were here on earth during their mortal life, without any material change as to their appearance, but they will be immortal beings and have no blood coursing through their veins, but instead they will have the life-giving spirit, which our first parents had before the fall, and our Savior had in His body after His resurrection. All that the Savior implied in His answer to the Sadducees was, that in the resurrection they neither marry nor are given in marriage. Not the faintest hint is given about the two sexes being done away with; on the contrary, He rather accepted their proposition about the woman—still being a woman—being the wife of one of these seven husbands, who consequently also would still be men—and only tells them of their ignorance concerning the power of God, and the meaning of the scriptures. God had made man,—both male and female—in His own image and likeness, and as all men are His children, both men and women, the idea of making them something else with regard to their individual sex, becomes ridiculous and absurd in the extreme. God did not only place male and female here upon earth, but united them in the holy bonds of matrimony personally, and blessed them to be fruitful and multiply, while they were yet in their innocent and immortal condition, and as we have already shown, all that was lost to man through the fall of Adam, will be restored through the atonement of Christ.

(TO BE CONTINUED.)

VULGARITY in manners defiles fine garments more than mud.

TOPICS OF THE TIMES.

THE SILVER ISSUE.

It is not the province of the JUVENILE INSTRUCTOR to take any part in politics, and the editor has scrupulously refrained from treating upon political questions of any character, only as those questions affected us as Latter-day Saints. We cannot as a people, however, close our eyes or our ears to that which is going on around us. No people on this continent are more interested in public movements than are the members of the Church of Jesus Christ of Latter-day Saints. So many predictions have been made concerning the future of our own nation that we would be a very stupid people if we were not deeply interested in the fulfillment of those predictions and in watching the signs which will precede or accompany them.

The Book of Mormon is a most precious record if for no other reason than this: it gives us a clear idea concerning the fate of the people of this land in their national capacity. Not only does the Book of Mormon furnish us with the most interesting and definite information, but the Book of Doctrine and Covenants also can be read by Latter-day Saints with the deepest interest because of the events which are foreshadowed in the revelations which it contains.

The Lord has told us that this nation was raised up expressly by Him. The founders of it were inspired in the work which they performed. The armies of the revolution were sustained by His power, and achieved their victory over the armies of the mother country through His blessing. A form of government was established which would permit the organization of the Church

of Christ and would grant to that Church the fullest liberty of worship consistent with good order. No human being could properly ask for greater liberty than every man under this government can possess where the Constitution is maintained. The Lord undoubtedly had this in view in breaking the yoke of the mother country and in making free the colonies which afterwards became the United States. Great promises were made unto the people of this land if they would obey the Lord and would seek to work righteousness in the land. But the people were warned that great disasters and trouble and calamity would fall upon them unless they took this course. If they rebelled against God and refused to acknowledge Him, they should be overthrown.

In connection with these predictions, other predictions were made as to the future of the Church of Christ and the influence which that Church would have in this land. The Prophet Joseph and other Elders predicted that the day would come when constitutional government in this country would be endangered, and when it would require the interference of the people of God to uphold the Constitution and the liberties that are guaranteed under it, so that all the inhabitants of the land should enjoy the rights which belong to them as free men and as citizens of the Republic. From early days predictions of this character have been made. It has been the settled belief of the best informed members of the church, that it was the destiny of the Latter-day Saints in the not distant future to uphold the Constitution and be the saviors of liberty on this land. Certainly, no people between the two oceans on this continent are so well qualified by training, by experience, and

by their general characteristics, to perform this magnificent work as are the people called Mormons who inhabit these mountains.

To my mind, the admission of Utah as a state was a step necessary to put us in a position to perform this work. Numbers of people thought Utah never would be admitted as a State. But to me it seemed absolutely necessary that the Territory should become a State to give us the standing necessary to perform the work which lay before us. As a State we are clothed with all the powers of sovereignty; we have a voice in all the councils of the nation and in the election of a President and Vice President; and though numerically weak compared with such a state as New York, our voice is as potential in many directions as that of the Empire State. This being the condition, we have grand opportunities to demonstrate to the people of this great nation our unselfish love for Constitutional principles and American institutions; and it can be truthfully said that even today Utah has an importance in the eyes of men that very many larger States do not have.

Is there not something very significant in Utah having attained to the full dignity of a State just on the verge of the present widespread agitation of very important questions and the threatening aspect of public affairs throughout the entire Republic?

It is no exaggeration to say that the United States never occupied a more critical position; unless we except the eve of the civil war, than at present. In fact, there are those in the nation who assert that the present situation is equally critical with that which preceded the war. The intensity of feeling which has grown up on the gold and

silver question has no parallel, excepting that which grew up between slavery and freedom. The line of demarkation is almost as sharply drawn between the East and the West now as it was in those days between the North and the South. The old political parties are being terribly shaken up. Party lines are being lost sight of, and new associations and combinations are being formed all over the land at the present juncture.

A great principle is involved in this money question. The Constitution of the United States undoubtedly contemplated the use of both gold and silver as coin and a tender in the payment of debts. The framers of that instrument held the views which were then current as to the necessity of having both metals in circulation as money. But of late there has been an evident determination to relegate silver to the rear and to deprive it of its function as money—at least, as money as current in its place as gold.

We have been led to expect that there would be attempts made to infringe upon the Constitution. Is this an infringement? Many people say there should be an international agreement between the United States and other leading commercial nations upon this silver question, but others say that it is unworthy a great nation like ours, so independent, so full of resources and so free from European entanglements to depend upon the agreement of other nations as to what metal this nation shall have for its money. Looking at it from the standpoint of patriotism, there seems to be force in this view. All manner of disasters are predicted, however, by those who are opposed to silver if the gold standard is not maintained. There have been a great many sophistical statements made concerning

the demonetization of silver in 1873, but it is an indisputable fact that silver received in that year a blow from which it has never recovered, and which was given to it in the most stealthy and underhanded manner. It may be that the advocates of silver may go too far in their advocacy of the rights of that metal. It is difficult in discussing a question like this, upon which people feel so intensely, to avoid going to extremes. But it is well for us who reside in these mountains to divest ourselves of prejudice and look upon these questions as free from passion as possible, and cultivate a conservative feeling. It certainly would be, in my opinion, a violation of the Constitution for silver advocates to attempt to strike down gold and to deprive it of its function as money and as a tender in payment of debts. So also is it a violation of the Constitution to attempt to make gold the only metal that possesses the function as a tender in payment of debts. Gold and silver should both be upheld and used, and any attempt to deprive either of these metals of its value as a tender in payment of debts seems to me a clear violation of the spirit of the Constitution.

It may be that we who reside in these mountains may find it necessary to uphold the cause of silver against those who would strike it down, and on this account the greatest care should be used by the Latter-day Saints to not allow themselves to be carried away by party zeal in any direction that will impair the soundness of their judgment or that will in any manner interfere with the freedom of action which may be necessary on their part to do their whole duty to themselves and the government. It is not at all probable that the encroachments which we have been led to expect

will be made upon the Constitution will be of a very startling character to begin with. They may be of a very insidious character, and will require close scrutiny to discern their danger. But we ought to be like people on the watchtower, scanning the horizon in every direction and watching for dangers that may become threatening at any moment.

LIFE OF DAVID W. PATTEN.

CHAPTER I.

'God gave me all the power I have'—David W. Patten.

GREAT men are the Lord's object lessons to the world. They hold out to mankind the measure of truth committed to their generation. As example is greater than precept, so a life may state a truth more forcibly than words.

When He answered the question as to the first great commandment, the Savior did more than satisfy the idle curiosity of the listening crowd, he indicated one of the underlying purposes of this life and stated the principle by which civilization will be determined.

Measured by the love he bore his Maker and his fellow-men, few greater men have ever lived than David Wyman Patten. With all the intensity of his nature, he served the Lord, and with the same undivided purpose he was devoted to the welfare of humanity. Having in mind that divine precept, "Greater love hath no man than this, that a man lay down his life for his friend," the Prophet Joseph Smith said over the remains of this great Apostle, "There lies a man who has done just as he said he would—he has laid down his life for his friends."

Of David's early life little is known. While he was quite young, his parents, Benenio Patten and Abigail Cole Patten, removed from the State of Vermont,

where he was born about the year 1800, to the town of Theresa, at Indian River Falls, in the western part of the State of New York.

Leaving home while yet a boy, he made his way to the southeastern part of Michigan, and made himself a home in the woods a short distance above the little town of Dundee, in Monroe County, where he married Miss Phœbe Ann Babcock, in 1828. Here, too, though telling his fellow-religionists that there was no true religion on the earth, he allied himself with the Methodists.

Being from youth of a religious turn of mind, he had received a particular manifestation of the Holy Ghost when he was twenty-one years of age. Being admonished to humble himself before the Lord and repent of his sins, he enjoyed for the next three years a close communion with the Lord, through visions and dreams of the night. In one of these it was made known to him that the Church of Christ would be established in his day, and he looked forward to such an event with joyous anticipation.

When about the age of twenty-four years, as he tells us in his meager journal, he became, through the cares of the world, neglectful in conduct, and remained so to some extent until he was thirty years old, when, by sincere repentance, he again received a testimony that his sins were forgiven. Under these conditions and at about this time he saw for the first time a copy of the Book of Mormon, but only long enough to read the inspired preface and the testimony of the eleven witnesses. From this time he prayed continually for faith and a more perfect knowledge. It was while living in anticipation of just such an event, therefore, that he

received, in the latter part of May, 1832, a letter from his elder brother, John Patten, of Fairplay, Indiana, informing him of the restoration of the Gospel.

The message fairly caused his heart to leap for joy. He was conscious of the light which was about to break upon him. He knew by intuition that his life's darkness was over, and that thenceforward he should walk in the light of truth eternal. He arose in the meeting that day—for it was on a Sunday he received the word—and told the assembly he had at last got word of the Church of Christ.

Impatient to be off, he mounted his old grey mare the next morning and started alone through the woods on a journey of three hundred miles. That part of the country in those days was little more than a wilderness. The roads by which the settlers had come from their eastern homes ran, in the main, east and west, so that David's way to the south led him over hills, through valleys and across rivers by paths almost unknown to the white man; but nature was in her glory, the birds made melody the day through, and, more than all else, his own heart, swelling with gratitude, kept time to the music of the spheres, for God had again spoken from the heavens, the questionings of his soul since boyhood had been answered, and those paths, rough though they were, led to the realization of his highest hopes this side of eternity. That otherwise lonely journey was filled with peace and happiness unspeakable.

Arrived at the home of his brother, at Fairplay, he found him, before an infidel, now a devoted Christian and substantially as the history of the rise of the Church was related to him we shall repeat it here:

"In a little town six hundred miles to the east, in the State of New York, a young man named Joseph Smith, while praying in the woods twelve years ago, received a visit from God the Father and His Son Jesus Christ. Three years later an angel, calling himself Moroni, appeared to this youth and explained that he was a resurrected being who had formerly lived on this continent in the flesh. Telling the boy Joseph of a sacred record hidden in a hill near by, the angel met him on the hillside where the precious charge lay concealed in a stone box, and after repeated admonitions during the four subsequent years, delivered to him some gold plates and an instrument called a Urim and Thummim, with which to translate the inspired hieroglyphics.

"After much delay and a great deal of persecution, the youth succeeded in reproducing from the gold plates the record known as the Book of Mormon, now published to the world these three years.

"Two years and two months ago, having received authority under the hands of John the Baptist, as also from Peter, James and John, the ancient apostles, this modern Prophet, in accordance with directions from the Lord, organized the true Church of Christ, at Fayette, Seneca County, in the State of New York.

"The next fall after the Church was set up, three missionaries came west with the intention of introducing the work among the Indians, who are descended from an ancient people of whom the Book of Mormon gives the history, and on their way came among an earnest body of worshippers at Kirtland, Ohio. These read the book, believed the testimony, and received baptism to the number of several hundred souls.

"Receiving a visit from a number of these converts, the Prophet himself has removed with his family to Kirtland, where he now lives with a number of his followers.

"It has, moreover, been revealed to the Prophet that the ancient site of the Garden of Eden is on this continent, and that the building of the New Jerusalem is to commence at that sacred spot. Accordingly, the converts to the new faith are gathering from all directions into Independence, Missouri, where about four hundred of them are now settled."

Interesting as this narrative is to us, though we have heard it for the hundredth time, how much more interesting must it have been to David W. Patten, for it was all new to him. Drinking it in with his whole soul, he received the truth with joy, and was led into the waters of baptism on the 15th of day June, 1832.

With the most of men there is lingering in the very heart of their faith a grain of doubt. Even the missionary, no doubt, feels easier in placing himself in the hands of the Lord, when he knows that if no place is furnished him to sleep, he can with the dollar in his pocket provide for himself. And so it is with each of us at times. It seems as though we cannot free ourselves from the millstone of doubt, and take the Lord at His word when He says He will provide for those who trust Him. This was not the case, however, with David W. Patten. He stood six feet and one inch in height, and weighed over two hundred pounds; but there seems to have been no room in his whole generous composition for a particle of doubt. He took the Lord at His word and devoted his whole life to His service: and whether face to face

with Cain, or baring his breast to an infuriated mob, a doubt that the Lord was with him seems thenceforth never to have entered his mind.

Two days after his baptism David was ordained an Elder under the hands of Elisha H. Groves, and with Joseph Wood, another recent convert, as a companion, was given a mission to the Territory of Michigan.

GOSPEL LESSONS FOR THE YOUNG.

LESSON VI.—WATER BAPTISM.

WATER BAPTISM is another sacred ordinance of the Gospel. It was instituted by the Lord, at the beginning of the world, through obedience to which mankind would receive the remission of sins, and be prepared for that higher baptism—the baptism of the Holy Ghost.

We profess to believe in God, and in His Son Jesus Christ, and the only way in which we can show that we do believe in God and Christ, is by keeping their commandments. We must show forth our faith by our works; for the Apostle Paul tells us that "faith without works is dead."

Now, one of the commandments of the Savior is, that children of the Latter-day Saints, when they arrive at the age of eight years shall be baptized by immersion for the remission of sins, and be confirmed by the laying on of hands. Here is the commandment given by the Lord to the Prophet Joseph Smith:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the

gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and to walk uprightly before the Lord."

(*Doctrine and Covenants lxxviii: 25-28.*)

Since the days of the Savior the ordinance of baptism has been changed and greatly corrupted. These changes were made by wicked and uninspired men, and not by the command or sanction of God. Christ and His apostles taught but one mode of baptism, and that was by immersion, or by burying the whole of the body in water, and coming forth again out of the water—typical of death and the resurrection.

The apostles and early Christian saints were buried in the waters of baptism. Paul, in writing to the Romans, said:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

"Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (*Rom. vi. 3-4.*)

Jesus, when He received baptism at the hands of John, went down into the water, and "when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove and lighting upon Him." (*Matt. iii: 16.*)

The people of Judæa and Jerusalem were baptized of John in the river Jor-

dan. (See *Mark 1st chap.*) Now, why did the people in those days go to the rivers to be baptized? Because they knew that in order to have that holy ordinance properly performed they would have to be immersed in water. We read in the third chapter of John, and 23rd verse, that John went to "Ænon, near to Salem, because there was much water there." Now, any child can readily understand that if sprinkling a few drops of water upon the head of the candidate—as is now the custom in many churches—could have answered the same purpose as baptism by immersion, there would have been no necessity for John to go to Ænon in order to get much water.

Among the Nephites the ordinance of baptism was administered by immersion. On this wise Alma, having authority from God, baptized the people in the waters of Mormon. One of the first to receive this ordinance under the hands of Alma was a disciple by the name of Helam.

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

"And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve Him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may He grant unto you eternal life, through the redemption of Christ, whom He has prepared from the foundation of the world.

"And after Alma had said these

words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. "And again Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water." (*Mosiah xviii: 13-15.*)

Some years later there arose disputations and contentions among the Nephites concerning the mode of baptism. When the Lord Jesus appeared unto them, after His resurrection, He called the people together, and reproved those who had introduced the contentions concerning His doctrine. And He called His servant Nephi, and others, "and He gave them power to baptize. And He said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins, through your words, and desireth to be baptized in my name on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water." (*III. Nephi xi: 22-26.*)

We think we have quoted sufficient from the scriptures to prove that the proper mode of baptism, and the only mode acknowledged by Christ, is by immersing the body in water.

We will now dwell for a short time on the object of baptism.

We have already shown that baptism was commanded by Jesus Christ, and

how can we expect to receive the blessings of God unless we keep His commandments? Some people, who call themselves Christians, tell us that baptism will not add one jot or tittle to our salvation; that we can be saved without baptism, just as well as with it. My dear young friends, that is not true. Jesus told Nicodemus that "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." (*John iii: 5.*)

He commanded His disciples: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (*Mark xvi: 16.*)

The apostles carried out these instructions to the very letter. When the people on the day of Pentacost cried out to Peter and to the rest of the apostles, saying, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. * * * Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (*Acts ii: 38-41.*)

There is yet remaining much evidence which might be quoted to show that baptism is essential to salvation. We will close with the words of Jesus Christ, spoken in these the last days. Hear His voice:

"And whoso believeth not in me, and is not baptized, shall be damned. * * * And again I say unto you, ye must repent, and be baptized in my

name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them. Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (*Doc. and Cor lxxxiv: 74.*)
W. A. M.

THE WORD OF WISDOM.

IN a recent interview with a reporter of one of the leading New York papers, Frank Girard, a prominent athlete and athletic trainer of that city, says that when a young man comes to him to be trained, his first question to the applicant is, "Do you smoke?" The next, "Do you drink liquor, tea or coffee?" He says that tobacco, especially in the form of cigarettes, is certain death to all hopes in the athletic line, and that the scholar might just as well make kindling wood of his Indian clubs and sell his dumb-bells to some junk dealer as to indulge in malt or spirituous liquors. Mr. Girard says that during an experience as a trainer of over thirty-one years that he has lost more promising pupils through drink than from any other cause.

These statements impress upon us the necessity of observing the Word of Wisdom as it was laid down by the Prophet Joseph Smith. The promise has been made to the Latter-day Saints that if they will obey this law they will be blessed with health. It is a well

known fact that almost every physician in prescribing for a patient who has any serious illness will advise either total abstinence from tea, coffee, tobacco and liquor, or that these things be used with moderation. These doctors probably do not know that the rules they are laying down are contained in the Word of Wisdom, and some of them would doubtless be highly indignant if they were told they were teaching any of the principles which were taught by Joseph Smith. But in this, as in many other things, the world is gradually beginning to accept as true, ideas which were first taught by him. If obedience to this Word will benefit a person in poor health, it stands to reason that a healthy person will also be benefited by living in the same way.

Therefore, aside from the fact that we will receive greater spiritual blessings from the observance of this commandment, that we will be living more acceptably before our Heavenly Father, there is the additional fact that by living in this way we will enjoy better health, live longer upon the earth and be able to accomplish more good. The youth of Zion should be particularly careful to avoid everything which has a tendency to weaken them physically or morally, for we are told that upon them will the responsibilities of this work rest. And the time will surely come in the lives of every man and every woman when they will need all the physical and moral strength that it is possible for them to obtain. No person whose body is weakened by indulging in forbidden articles can become morally perfect, and perfection is what we are all striving for. It is merely a habit one gets into of using these things, and their use does not make life any more enjoyable, but sooner or later has exactly the

opposite effect. We occasionally see some person advanced in years who has become so accustomed to the use of tobacco or tea or coffee that it would be almost impossible for him to give up the habit, and this should be a warning to the young who indulge in these things with the idea that they will give them up before the habit is firmly fixed. The longer they use these articles the harder it will be to give them up, and if they are not very careful, before they are aware of it the habit has grown upon them to such an extent that it requires a great effort to free themselves from it, and they will probably never do so.

We are often told by our leaders that we are living in important times, and it stands every Latter-day Saint in hand to study how he can best serve the Lord. The observance of the Word of Wisdom is one of the ways that we can please Him, and by so doing we will bring down His blessings upon us.

SANTA CATALINA ISLAND.

ONE of the most interesting spots in America, if not in the world, is the small island of Santa Catalina, which is located about thirty miles out in the Pacific, from the mainland of Southern California. By taking the train at Los Angeles, a half-hour's ride through orange groves brings us to San Pedro, a town made quite famous during the last session of Congress by the debates on the River and Harbor Appropriation Bill. From San Pedro steamers make one trip every day during the winter months and two and sometimes three trips in the summer. The time occupied in making the water trip is about two and a half hours, and is plenty long

enough to develop sea sickness in any who are so inclined, and it is surprising how many persons are susceptible to this feeling. However, when once on the island all such thoughts and feelings are forgotten.

Avalon, the only town on the island, is the landing place of the steamers. It has several good hotels, a large dancing pavilion, skating rink, and numerous private cottages, some of which are for rent on very moderate terms. The island is owned by the Banning Brothers, who do not spare any expense in making the place attractive. A first-class band, under the direction of a Salt Lake musician, gives open air concerts and furnishes music for dancing. Horses and donkeys can be hired for a trip inland, where large numbers of mountain goats are to be found.

But by far the most attractive feature of the place is the fishing, and for this purpose boats of every size and description may be had. Catalina is certainly a paradise for anyone who takes an interest in this sport. Sharks are often caught out a short distance from the shore, and it is no uncommon thing to get a glimpse of a whale. Flying fish are also numerous, and, in fact, almost every kind of fish which lives in salt water can be found in the neighborhood of Catalina. In February of the present year a party composed of some Utah and some California people, of which the writer was a member, visited the island. While there we chartered a gasoline launch and spent half a day in fishing. We got within a very few rods of the seal rocks and succeeded in getting a good look at the seals. There are hundreds of them, and they are remarkably tame, as they are never disturbed. We indulged in some deep sea fishing, and succeeded in landing about

five hundred pounds of fish. There are only a few spots around the island where deep sea fishing proves successful, and therefore in order to make a good haul one must have a boatman who knows exactly where these places are. The most common way of fishing, however, is by trolling. A long line is let out behind the boat while it is in motion, and generally with very satisfactory results. Barracuda and yellow-tail are the principal fish caught in this way.

All these things, taken in connection with the magnificent climate of the place, make it one of the most attractive spots in the world. Bathing in the ocean can be indulged in all the year round. Frost and snow are unknown, and the most tender plants bloom continuously out of doors. A delightful breeze is blowing almost all the time, and the difference in temperature in summer and winter is very slight. California is generally considered a great winter resort, but Catalina is equally noted as a summer and winter place of residence.

As there is no telegraph or telephone communication between Catalina and the outside world, two enterprising young men have started a carrier pigeon service from there to Los Angeles. Messages are taken at quite low rates, and many tourists avail themselves of the opportunity of sending messages to their friends in this novel way. The distance between the two places is about fifty miles, and the pigeons, it is claimed, have flown this distance in fifty-one minutes—almost a mile a minute. Notwithstanding all the beauties of Catalina and California, it is remarkable how anxious the average Utah person is to return after having spent a few months away from home.

Our Little Folks.

WHAT IS OBEDIENCE?

OBEDIENCE is to do what people who have the right, or authority, tell us to do. Our parents have the right to tell us what they wish us to do or what they wish us not to do. It is our duty to do as they tell us. We can always rely on them telling us to do what is right.

The greatest word of praise given to a certain man was spoken by his father, who said that he had never known his son to be disobedient.

In Sunday school our teachers have the right to ask us to do certain things. It is our duty to obey them.

In the day school it is the teacher there who requires obedience.

Obedience that is worth the name is prompt obedience. A child that has to be coaxed or threatened before he will obey cannot be called an obedient child. The law of obedience is found everywhere in nature. In the spring Nature responds to the call of her Heavenly Father, and sends leaves, blossoms and plants into life. In summer and fall she cares for the fruit and all kinds of vegetable life, that we may have food throughout the year. In the winter she covers all the little seeds with a blanket of snow, and Nature seems to sleep. She is not asleep; she is busy packing snow upon the mountains that we may have water in the summer.

Nature does not do all this by chance. She knows what God wishes, and does it.

It is just as necessary for us to be obedient as it is for Nature to obey. Suppose one morning your legs should

refuse to carry you! What would you do?

What if your hands should refuse to carry your food to your mouth! Suppose your eyes should refuse to close when you wished to go to sleep! Not any one of these refuse to obey, because it is natural for them to do as they are told.

Do you see how necessary it is for you to obey? You are only a part of a big world. In order that the world may move on in peace and harmony, each plant must be obedient to all just laws.

ABRAHAM'S OBEDIENCE.

In a far off country, there once lived a good man named Abraham. He was such a good, wise man that the Lord used to talk with him just as one man talks with another now. The Lord had blessed him in many ways, and He wanted to see if Abraham really feared and loved, and was willing to obey Him in all things.

In those days the people built altars and offered up burnt offerings to the Lord. One day the Lord called Abraham and told him to take his son Isaac to a land called Moriah and there offer him up as a burnt offering. Abraham loved the Lord, and knew that it was right to do whatever the Lord told him to do, even if he had to lose the son whom he loved so dearly. Isaac had often seen his father offer up sacrifices, and so he did not think it strange when his father asked him to go with him, but went willingly. So they, with two of Abraham's men, started on their way, taking wood with them ready for the offering.

What a sad journey that must have been for Abraham, knowing that he must kill his own little boy and offer

him as a sacrifice! How often he must have looked at Isaac and thought that it was the last time he would be walking with him, and how his heart must have ached when he thought of it! But he did not falter. He knew he was doing the Lord's will and all would be well.

After they had been traveling about three days, Abraham told his two men to stay where they were, and he and Isaac would go a little further and worship the Lord; for he did not wish them to see him offer up his son. Isaac did not know what the offering was to be; he knew that they had the wood to burn it with, and the knife to kill it, so he said, "Father, I see the wood and the fire, but where is the lamb for a burnt offering?" Abraham answered, "My son, the Lord will find Himself a lamb for a burnt offering." He could not tell Isaac what was to be the offering.

When they came to the place which the Lord had told him of, Abraham built an altar and put the wood on it. Then all was ready, and he bound Isaac and put him on the altar, and took the knife to kill him. Just then the angel of the Lord called to Abraham and told him not to hurt Isaac, for now the Lord knew that Abraham feared him, because he was willing to offer up his only son when God told him to do so.

And Abraham turned and saw a ram caught in the bushes by its horns. It was sent there for a burnt offering instead of Isaac; and Abraham offered it upon the altar.

The Lord was very much pleased with Abraham, and the angel spoke to him again and told him that because he had obeyed the Lord he should receive many blessings. They then went to the place where the men were waiting for them, and they all returned to their homes together.

In the Book of Mormon we find a story of a very good man named Lehi. He lived many years ago—almost twenty-five hundred years—in the city of Jerusalem. This city was then full of most beautiful homes and gardens, but most of the people had forgotten to serve the Lord and were becoming very wicked.

Lehi had a beautiful home, and the Lord had blessed him in many ways. He had many dreams and visions given to him, and the Lord raised him up to be a prophet, and told him to go to the people and tell them that if they did not leave their wicked ways the Lord would surely punish them. The people did not believe Lehi; they would not listen to him, and soon many wished to kill him for telling them about their sins.

One night, in a dream, the Lord told Lehi that he had been obedient and had told the people of the evils that should come upon them if they would not turn away from their wicked ways; but the people had not listened to him and destruction must come upon them for their disobedience. Then the Lord told him to take his family and go away from Jerusalem into the wilderness. Lehi did so. He and his family left their beautiful home and all their precious things, and went away from Jerusalem, taking nothing with them but what was needful for their journey. They did not know where they were going, but they traveled on and on, for a long time on land, then they crossed the great ocean. They had many hard trials, but Lehi knew he was doing right in obeying the Lord and would not turn back, although some of his sons wanted to do so. After traveling for a long time, they at last reached a land which the Lord had promised them, and so they escaped the punish-

ments which were sent upon the wicked in Jerusalem.

"Children, obey your parents in the Lord: for this is right."

"Honor thy father and mother (which is the first commandment with promise),

"That it may be well with thee, and thou mayest live long on the earth."
(*Eph. vi: 1-3.*)

THE STORY OF A LEAF.

It was a very warm day in July. I went out of doors to find a cool place to read. Where did I sit? Why did I sit in the shade? What was it gave the shade? Does a tree in winter give much shade? What was it on the tree that gave the shade?

I wish all the little folks who read this to get a peach leaf and answer a few questions I am going to ask you. What color is your leaf? I fancy you laugh at that question, it is such an easy one.

What gave the leaf its color? You do not even smile at that question. Have you ever seen potatoes sprout in a dark cellar?

What color are the sprouts?

What color are the sprouts of potatoes that grow out in the sunlight? Now I think you can tell me what gives the leaves their color.

Feel the surface of the leaf. How does it feel? Have you ever felt of a rough leaf? Look at the edge of your leaf. What does it look like? I think it looks like the teeth of a saw. So we call it saw-toothed.

Look at your leaf again. What do you see running through the middle of it from the stem to the top? We call this line the mid-rib. What do you see running from the mid-rib to the edges of the leaf? What are these lines

called? These little lines have the same name as the little blue lines on your wrists have. What do the veins in your bodies carry? What do the veins in the leaves carry? The tree-blood is called sap.

Take three or four leaves and place them on the bare table. Take a clean, dry glass tumbler and turn it upside down over the leaves. Let it remain there for half an hour. What do you find upon the inside of the glass? Where did it come from? If our eyes were strong enough we could see that each leaf is covered with many, many little mouths. These little mouths breathe in air and breathe out moisture and gases.

What are leaves good for? How do they make the trees look?

What do the leaves give us in warm weather to keep us cool? Can you see unripe fruit very well? The leaves protect the fruit until it is ripe.

They give us something in the air that we breathe. They breathe in air and moisture to help the tree. Who takes care of the trees and tells the leaves when to come forth? Have you little children ever thought how obedient the little leaves are? When God tells the leaf-buds in the spring to wake up, they do not wait for a moment, but begin to push themselves out. In the fall when He tells them their work is done and they can rest, they fall to the ground without a murmur. They know that God knows best, and whatever He tells them to do they are willing to do, and trust that it is for the best.

MEN are often of a sad heart, yet of a hopeful word and endeavor. It is beautiful to see an injured, disappointed man protective and kindly.

FOR LITTLE PORTINUS AND HIS WEE,
WEE SISTER RHODA.

Teach the Baby Gently.

[Primary Song or Recitation. Tune, "Scatter seeds of kindness."]

LET us teach the little baby
How to use its hands aright;
To be always kind and loving,
Never slap nor try to fight.

How to pat with fond caresses
Mamma's face so dear and fair,
And to smooth, like softly combing,
Papa's whiskers and his hair.

CHORUS:

Then teach the baby gently;
Then teach the baby gently,
We'll gently teach our baby
To be always good and sweet.

We'll teach it to play nicely
With the kitten and the calf;
And with sweetest hugs and kisses
We will make it coo and laugh.

We will teach it from the pictures
In our pretty story books,
And we'll show it in the mirror
How its own sweet picture looks.

Chorus.

We will teach it to make letters,
With our pencil and our chalk;
To go quickly, if ma calls it,
When it's old enough to walk.

We will tell it when it prattles
Little pleasant things to say;
And as soon as it can whisper
We will teach it how to pray.

Chorus.

We will teach it of our Father,
In the heavens high above,
And His holy angels near us
Guarding us with tender love;

How His blessed Son, our Savior.
Came and died that we might live,
If we chance to hurt our darling.
We will teach it to forgive.

Chorus.

Lula.

"It is obvious that the consideration of our attitude towards the opinions of others must have some influence on our attitude towards our own opinions. It may be said that men who are certain of their opinions must naturally wish to impose them on all, and that tolerance is only possible when opinions are regarded as open questions. This, however, gives a false meaning to tolerance, and abolishes it entirely as a virtue, for tolerance is concerned with the mode of holding our own opinions and applying them to others. A man of vague and uncertain opinions cannot lay claim to tolerance; he is simply indifferent and incapable. The tolerant man, on the other hand, has decided opinions, but recognizes the process by which he reached them, and keeps before himself the truth that they can only be profitably spread by repeating in the case of others a similar process to that through which he passed himself. He always keeps in view the hope of spreading his own opinions, but he endeavors to do so by producing conviction. He is virtuous, not because he puts his own opinions out of sight, or because he thinks that other opinions are as good as his own, but because his opinions are so real to him that he would not have any one else hold them with less reality."

THERE is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiments, while the life is grovelling and sensual.

OH, WE LOVE TO SING OF ZION.

WORDS BY I. B. NASH.

1. Oh, we love to sing of Zi-on, Of our hap-py mountain home, Where God's
 2. Oh, we love to sing of Zi-on, Of the land where prophets dwell, Of the
 3. Oh, we love to sing of Zi-on, Love to sing our tune-ful lays, Sing of

peo-ple dwell in un-ion, Where we children love to roam, Where we
 beauties of God's kingdom, Let our songs and chor-us swell; Let our
 home, of truth and freedom; All u-nite in songs of praise; Yes, we'll

live in peace and plen-ty, Live in un-ion day by day, Giv-ing
 voic-es blend to-gether, In sweet tones of har-mo-ny, Sing-ing
 thank our Heav'nly Father For the homes which He doth give, And we'll

CHORUS.

God the praise and glo-ry, As we journey on our way.
 prais-es to our Sav-ior, Who was slain to make us free. Oh, we
 seek to gain His fav-or By the lives which we may live.

love, love to sing, love to sing of Zion, our happy home; Oh, we
 Oh, we love, love to sing, happy home,

love, yes, we love, love to sing, love to sing of Zion, our happy mountain home.

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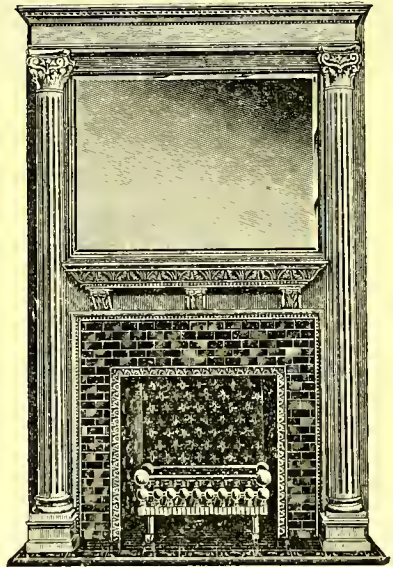
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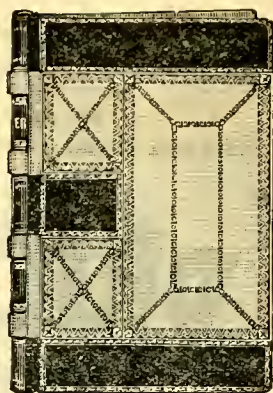
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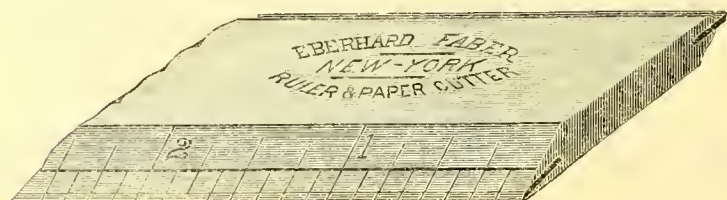
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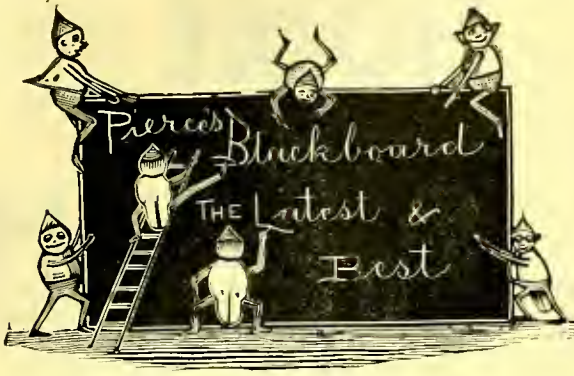
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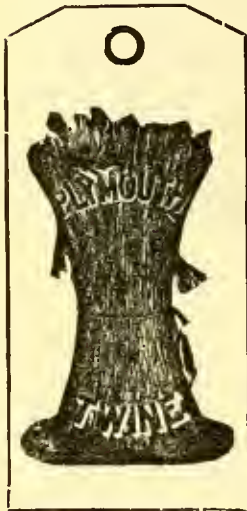
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